background information

OR CHURCH AND SOCIETY

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EPARTMENT ON CHURCH AND SOCIETY
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Literature on Rapid Social Change

The Department on Church and Society, in collaboration with many Christian groups in Africa, Asia and Latin America, has been engaged for over a period of five years, in an ecumenical study on the Common Christian Responsibility in Areas of Rapid Social Change.

As this study passes from its first phase into its second, we introduce in this issue of Background Information several books which deal with the problems arising from the phenomenon so aptly called "rapid social change".

Listed herewith are some of the books which either owe their origin directly to our Rapid Social Change study, or are closely, though not formally related to it. All are products from within the circle of ecumenical studies.

Man in Rapid Social Change by Egbert de Vries
(240 pp.), London: SCM Press, 1961. New York: Doubleday & Co. 1961

The Churches and Rapid Social Change by Paul Abrecht
(216 pp.), London: SCM Press, 1961. New York: Doubleday & Co. 1961

Christian Participation in Nation-Building edited by P.D.Devanandan & M.M. Thomas
(325 pp.), Bangalore: National Christian Council of India, and, The Christian Institute for the Study of Religion and Society, 1960

God and the Rich Society by Denys Munby
(205 pp.), London: Oxford University Press, 1961. New York and Toronto.

Christians of the Copperbelt by John V. Taylor and Dorothea Lehmann
(308 pp.), London: SCM Press, 1961

Kyokai to Shakai (Church and Society) by Yoshimitsu Endo
(270 pp.), Tokyo: The Nippon Y.M.C.A. Domei Publishing Dept., 1959

Kontinente wachsen zusammen. Gesellschaftliche Auswirkungen der Industrialisierung in Europa, Asien und Afrika (Continents Grow Together: Social Consequences of Industrialization in Europe, Asia and Africa) edited by Klaus von Bismarck
(218 pp.), Stuttgart: Kreuz-Verlag, 1961

Kontinenter i upprott, Kyrka och mission inför den afro-asiatiska revolutionen by A.-M. Thunberg
(295 pp.), Stockholm: Diakonistyrelsens Bokförlag, 1959
Translated by Karl-Heinz Becker and Else Ebel, Kontinente im Aufbruch (Continents on the March), Göttingen: Vandenhoeck & Ruprecht, 1960

MAN IN RAPID SOCIAL CHANGE

This book by the Chairman of the Department on Church and Society of the World Council of Churches, is an analysis of social change written as a part of the study conducted by the Department on the "Common Christian Responsibility Toward Areas of Rapid Social Change" from 1955 to 1961. There is no single Christian scholar more competent to deal with these questions today.

The book consists of three parts. Part One, describes in broad outline the contemporary world-wide phenomena of rapid social change; Part Two, analyses several specific issues which constitute various aspects and levels of rapid social change; and Part Three, points out some of the ways in which the churches and individuals may most effectively meet the challenge of rapid social change.

To the author of this book few parts of the world are strange. Prior to World War II he was for many years a government advisor on economic development and professor of agriculture in Indonesia. In the immediate post-war period he travelled extensively on behalf of the World Bank. For the past several years he has been Rector of the Institute of Social Studies in the Hague, where post-graduate students from many developing nations are receiving advanced academic and professional training. In addition, special assignments for UNESCO and major foundations have given him opportunities for intensive study in many different lands. He has thus kept abreast of recent and current developments in the rapid social change of Asia, Latin America and Africa.

The original contribution of this book in the field of social studies is to be found in its use of three concepts in analysing the processes of rapid social change in non-western countries during the last century: prime mover, catalyst and inhibitor. It is recognized that change has been caused in those countries by the impetus coming from "an interconnected range of forces" from the rapidly expanding dynamic West. In this connection the all too glibly but rather widely held simplifications are refuted, namely, the impact of the West upon non-western countries did not result either in just the "white man's burden" or just the "coloured man's burden", or not even the combination of the two. That which issued from the interaction between the two "worlds" is far too complex to be explained away in terms as simple as that.

In the category of prime mover (in the sense of a machine or force which puts another machine or force into action) Prof. de Vries lists five forces: economic, technological, spiritual, socio-cultural and political. These forces, however, needed to be conveyed from the West to the non-western countries by individuals, that is, the men and women in colonial administration, plantations, industrial and commercial firms, missions, hospitals and schools, and their families, who went from the West to live among, employ and work with people in non-western countries. They were human prime movers of change in the first instance, but soon in the way they acted in relation to the indigenous people, they became also catalytic agents (in the sense of accelerator of a reaction which often transfers energy from one system into another.) Their activities,

be they missionaries, industrialists or colonial administrators, evoked certain reactions on the part of the indigenous people both in the direction of wanting to change their traditional way and in the direction of resisting the change which was being thrust upon them. The former becomes the catalytic force while the latter the inhibiting force. In the former, Prof. de Vries lists five: reward-awareness, generation tension, prophetic pronouncement and moral indignatio emotioned mass movement and curiosity. In the latter category are listed also five forces: fear of risk-taking, generation to generation perpetuity, the sacral nature of the existing order, rejection of individual deviation and xenophobia. As the prime movers had to be carried over from the West to the lands of rapid social change, so in those lands there emerged both "carriers of catalytic forces" and agents of "inhibition", whom Dr. de Vries calls "the protectors of the old order". Among the former the most conspicuous is the newly emerging educated class, students and young intellectuals, emancipated women, technicians, industrialists, and a small group of prophets. As for the latter the author warns that not all resistance to change can be attributed to the ruling class interests only. There are forces both in the human mind and in society which retard or prevent change and carriers of these forces are found in all circles.

Using these categories, Prof. de Vries makes an extremely helpful analytical description of the three areas where change manifests itself most conspicuously. One: family and kinship accompanied by a new concept of nature; Two: industrialis and money economy accompanied by a new relation between man and his work; and Three: the emergence of nationhood as a result of and in reaction to colonial administration, accompanied by a new sense of citizenship. And all these together create a new pattern of personality configuration. The birth of a new personality, however, is just as difficult as the birth of a new society. Rapid social change means to man involved therein, both emancipation from the rigid patterns of the traditional society and, at the same time, a lostness in the midst of many possible alternatives, for none of which he is equipped. In this situation man tends to dream dreams which are beyond his ability to achieve and, being disillusioned, idealizes the "good old days" of the by-gone past. How to live, on the one hand, with the newly awakened sense of human dignity and freedom, and on the other hand, with the internal tension between what he can be and what he is compelled to be - this is the predicament of "the human personality in ferment".

Having thus described the phenomena of rapid social change, both at the dimension of society and of man, Prof. de Vries proceeds to an analysis of the following specific issues which arise universally in all the lands of rapid social charge: family life, education, food supply and population, rural development, industrialization and urbanization, nationhood and responsible citizenship, economic and social planning, and the role of government in relation to it, and international cooperation. In these 100 pages one meets the complex and dynamic process of rapid social change in concreto. The problem of man in rapid social change is that all these issues simultaneously converge on him, each one vital in significance, gigantic in size and scope, and radical in depth, with the result that he is left utterly perplexed, if not completely lost. No one can cope with it individually. It is in this spiritual situation requiring corporate action that de Vries finds the key to the task of the churches

In the two Parts Prof. de Vries makes it eminently clear that not only African, Asian and Latin Americans, but all mankind - Europeans, North Americans and all - are involved in the contemporary phenomena of rapid social change, which simultaneously present to mankind unlimited opportunities and unprecedented difficulties. To cope with the problem, a common strategy is required, and for that to be possible a sense of common responsibility among all people is needed. There is a sense in which none of us of this generation is responsible for the problem of rapid social change, for we have inherited it from the previous generation. As Prof. de Vries puts it:

> "It is not very helpful, however, to accuse past generations in one's own or in foreign countries. Responsibility for the present does not rise out of 'the sins of the fathers', although it becomes heavier when we consider our heritage from the past, good, bad and indifferent. It arises rather out of the call of the present, and looks ahead to future action."

Three areas are discussed which call specially for responsible Christian thought and action:

a) The emergence of new loyalties and solidarities of a trans-national and global scope - what does Christian solidarity mean in this context?

b) To help man in rapid social change to make ethical decisions - what is the criteria by which man can make decisions which are ethically sound and relevant to the situation of rapid social change?

c) To achieve the emancipation of mankind so as to enable men everywhere to live in human dignity, social justice and true freedom - this is a common challenge to all and Christians are called upon to take the lead in meeting it.

This book merits a careful study by all Christians who take the obedience to the Gospel seriously in today's world. It will prove most helpful because it combines a social analysis of high technical competence with a profoundly Christian concern for man.

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Should any group be interested in using the two books published for the World Council of Churches (namely the volumes by Prof. de Vries and Mr. Abrecht) as material for further study, the Department on Church and Society would be pleased to supply the required number of copies at a substantially reduced price.

THE CHURCHES AND RAPID SOCIAL CHANGE

This is the second volume of the World Council of Churches report on rapid social change. The problem faced in this book is stated in the opening chapters: the churches in Africa, Asia and Latin America as well as those in the West are "unprepared for their part in the battles of rapid social change". How is this situation to be explained and what are the consequences for the churches and the individual Christian? The situation is full of irony for the churches - it is they who helped to foster the changes with which they now find it so difficult to cope. Why is it that churches once identified with change in these lands now seem so incapable of meeting the challenge of change? How is it that churches which formerly were identified with change now seem to be confused and uncertain of their witness when great change takes place? These questions are central in this book.

In Part One on "The Involvement of the Church in Social Change", the author puts forward different reasons for this ambiguity in Christian thinking and policy today. These may be summarized as follows:

1) While Christians, and in particular Western missionary societies, have accepted the view that the Gospel brought social change, this change was to be accomplished very largely through individual action and only incidentally did the churches give attention to the problem of changing social structures. They were largely indifferent to the sociological consequences of missionary activity. Their concern for education, medical care or vocational training was an expression of concern for personal welfare and they were only indirectly concerned about national social reconstruction and betterment. Therefore the churches still lack a conception of Christianity and change adequate for a time of nation-building and economic development on a large scale.

2) This uncertainty about the relation of the Gospel to social change stems from a fundamental uncertainty about the relation of the Gospel to society. The view is still widely held that evangelism must be directed to individuals, that this is the primary duty of churches and missions, and this is fundamentally separated from the witness and service of the church in society. The latter is regarded as having an auxiliary and secondary role to personal evangelism. As a result little of the power of the Gospel is brought to bear on the social structure and even the direct pastoral ministry of the Church to laymen is severely weakened. This, in the view of the study explains the weakness of the Church in situations where through its educated laymen it might otherwise have great influence.

3) This unwillingness to consider the sociological consequences of Christian missions and evangelism was invariably accompanied by a tendency to identify Western social patterns and structures with the "Christian society" resulting in an uncritical rejection of many non-Western social and cultural patterns which are today being revived. Generally the churches and missions were not sufficiently aware of the ambiguity of the social institutions they favoured. The often unconscious identification of Christianity with Western society also

tied the missionary structure to the colonialist structure. Paradoxically the preaching of the transcendent Gospel above all structures and systems helped to produce the nationalist independence movement as well as the independent church movement which was to create a new tension within the Christian community itself.

4) The first efforts to attack these problems on an ecumenical basis were delayed until after World War I, and even these efforts were theologically ill-founded and expressed an idealistic view of social change generally associated with the social gospel era of Christian thinking. This movement foundered for lack of social realism and there followed a period of social quietism in missionary work which has been disastrous. When the forces of social change were mounting in the 1940's, there was too little response from churches or missions except on the part of individuals and a few interested groups. Referring to these abortive efforts to come to terms with the tensions and conflicts of social change the author states, "These men did not see what we can see from our perspective, that there was to come a period of great struggle for power and a sharp conflict between colonialism and nationalism." (p.37)

5) The development of a realistic Christian social ethic and a fresh encounter with social change had to await the fuller development of the younger church. Without this there could be no true Christian response to social change and today the Church in the West must depend on the guidance it receives from the younger Church. There can be no true Western Christian witness and service in relation to social change without the cooperation of the younger church. Consequently the future is full of difficulties because the younger Church is not yet free to Western missionary influence and domination and because it has not yet overcome the handicap of a Western pietist theology and church structures. This weakens its reaction to the spiritual and ethical issues of change. We are, according to this report, faced with many years of struggle to define a Christian ethic for society which does justice to the claims of the Gospel upon men in this changing world. Most Christian thinking, including most ecumenical thinking, must be radically revised in the light of the spiritual insights revealed by social change.

Despite these weaknesses the book points out that the power of the Gospel is still evident in the response of the Church to the situation created by social change, especially in the recognition of the need to help the victims of the uprooting effects of change, in the struggle with the illusions of change, and in the way in which the churches have tried to oppose the abuses of power whether by colonial governments or Western economic enterprise. The problem is to find ways of strengthening the witness of the Church in all these areas. The report finds that this requires basic reforms of structure as well as the discovery of new insights and the training of new leadership.

The Second and Third parts of the book deal with specific problems: "Christians and Changing Political Life" and "Economic and Social Change". The author emphasises that an understanding of the Christian responsibility for social change depends on the realization that we face quite new problems and that the insights of the Western churches will be only partially helpful in meeting the challenge of change. It is one of the discoveries of this World Council study that

"Social change is a medium through which God acts to awaken the world anew"; that applies to all the different areas of social relationships. The struggle for Christian understanding and relevant action requires therefore an immense effort of Christian thought which in most areas has only just begun. We only begin to see the task of spiritual and moral renewal which lies before us. This thesis is illustrated with regard to the problems of political life, urbanization and industrialization and the pattern of rural society.

Having directed an ecumenical study in which a large number of highly competent people were involved, the author definitely feels that the churches have what it takes to meet the challenge of rapid social change. In his concluding paragraphs he says:

> "The challenge to the Church today is to uncover new strategies and forms of action which will enable it to witness to Christ within this political, social, and cultural revolution. Some pioneering work is already being done: occupational evangelism for industrial worker groups in Japan; study guides on the Christian witness in politics in India; conferences on the role of women in church and society in Africa; leadership traning for youth and students in the changing society of Latin America; the Christian center for Christians and Muslims to work out new patterns of community in Tunisia; Christian work with landless peasants in the Philippines and Brazil. The younger churches are no longer bound by the concerns of Western missions, inhibited as they were by their "foreignness" and by conflicts of nationality and culture. At the same time, they need more than ever the perspective and help of the whole Church if they are to avoid the danger of social, ideological, and cultural syncretism which is constantly threatening in all such situations of revolutionary change.
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> The task before the churches is immense, but the power which Christ has given His Church is more than sufficient. It is already apparent in the earnest desire of the people of Africa, Asia, and Latin America to develop a society which will further the welfare and dignity of men and women; we see it in the struggle of people to free themselves from beliefs which cripple the human spirit, and where men dare to oppose unjust laws and racial barriers. The power of Christ is most strikingly evident in the lives of Christian laymen and women who are the leaders of the new nations and who must share in the responsibility for determining the direction of change.
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> The problem today is perhaps not so much to "find" new forms of Christian action as to open our eyes to what Christ is already doing and to share His burden of tragedy and victory in order that the whole of mankind may come to know its true destiny."

CHRISTIAN PARTICIPATION IN NATION-BUILDING

Since her political independence India's major pre-occupation has been national development. The task of nation-building in India is complicated owing to the fact that by her own choice, the modern political structures of the nation-state, patterned after Western democracy, are being built on the foundation of ancient and truly Indian culture and social structure. This means, on the one hand, that modern India has to be made free from a number of outmoded elements in the old India (including the India under the British colonial rule), and, on the other hand, that the true genius of Indian culture needs to be rejuvenated and given fresh expression.

Thus while the task of nation building in India has been characterized by consistent emphasis on technical and economic development, industrialization and its corollary, urbanization, and improvement of agricultural output by scientific methods, success in these attempts has necessarily meant a disruption of age-old customs, social structures (especially caste), family and kinship groups, linguistic communities and the like, as well as a radical reorientation in man's relations to nature, to society and to history. In short man himself is being compelled to undergo a basic change. At the same time, having gained freedom from the century old colonial rule, the modern Indian is eager to assert his own selfhood and autonomy.

All these thrusts, operating together, have resulted in the rise of three dynamic movements: rationalism with emphasis on science and technology with ensuing secularism; nationalism sometimes with a strong note of anti-Westernism; and renascent Hinduism often accompanied by a strong aversion to Christianity. The Christian community in India has been finding itself in an extremely difficult situation.

Under the auspices of the N.C.C. of India, assisted by the W.C.C. Department on Church and Society, a corporate study was undertaken over a period of five years (1954-1959) on how Christians can best relate themselves to the ongoing revolutionary processes of national development and social change; how they can discern the will of God in relation to this historical situation; and how in all this they can be truly obedient to Him who is the Lord of history and the Saviour of all mankind. This corporate study organized by Mr. M.M. Thomas, involved no less than 325 men and women, mostly Christians - theologians, pastors, professionally trained laymen from many different walks of life, who met in more than 17 different study groups organized around as many central themes, all of which were carefully prepared with background papers, working documents distributed among participants long before they assembled and worked over by them as a body. The present volume is the summing up of the findings of these group studies, and as such we find it one of the best ecumenical studies to date.

In Part I. "Responsible Political Life in India" the assertion is made that "political democracy is both our heritage and our choice", and "Christians should support it wholeheartedly" because it is the "nearest possible form and structure of a responsible State which will both maintain and balance order, freedom and justice" (pp.2-4). Indian Christians are committed to a welfare state of a socialistic pattern and its establishment by democractic processes, thus making democracy both their poltical end and its means at the same time. The crucial question then is, "how to combine the dynamism of social planning with the essential of parliamentary democracy?" (p.7).

This immediately raises the question of state action, its role and limits, as well as the inevitable need of "state-imposed discipline" and "change in conception of landed property", etc. Significantly the following statement is found in this connection. "Voluntariness is the stuff of responsible social living. Therefore in the building up of a responsible society voluntary action should go along with State initiative." (p.18)

In dealing with sundry and diverse problems peculiar to Indian democracy (Ch.2), emphatic assertion is given to the ideal of a "secular state" properly understood (pp.39-41), saying in part:

> "Communalism has been the bane of our politics. The introduction of religious fanaticism into politics has cost our country a great deal.....In a land with many different religions like ours, the establishment of a "Secular State" is the sheet anchor of national unity, and we are anxious that the concept of the Secular State be properly interpreted and practised." (p.39)

The implications of this idea are examined especially in Chapter 3, "Christian Participation in Political Life". This is a valuable contribution to ecumenical thinking on "Christians and Politics" in that it outlines some concrete methods or lines of action to implement the now widely accepted basic principle regarding Christian participation in the nation's politics.

Part II, "The Economic Development of India" shows how the problem of economic development has to be dealt with realistically. At the wake of her independence, India found herself loaded with the complex problem of widespread "poverty and squalor, starvation and unemployment" and a rapidly increasing population. Can India lift herself by her bootstraps? What role, if any, should foreign aid play and how can it best be administered? What is the uniquely Christian responsibility in this connection? These questions cannot be adequately answered without a technically sound analyses of the problems involved in a national effort for "planned progress". The churches and Christians are, therefore, called upon to give support to, and participate in, the national economic development plans with "a realistic appreciation of both the moral possibilities and moral limitations and ambiguities of necessary economic processes" (p.75f.) This means among other things, thorough study and constant review of what is going on in the area of both agricultural development and industrial development, correlation between the two, and many subsidiary and resultant social problems.

Part III, "Social Change and Goals of Community" shows that India needs "a new social structure" in order to achieve her political and economic goals. That means nothing short of a radical "change in social institutions and outlook" (pp.137-8). The problem is how to humanize such changes (pp.145 ff.) This cannot be done without an articulation of new social goals based on a new idea of society (Ch.2), in which religion, local community, voluntary associations can and do play decisive roles in cooperation with the democratically instituted government. Above all, the most crucial matter is a "new ideal of marriage and family" (Ch.3) in the emerging new society. All these presuppose that much of the time-hallowed social institutions are inevitably disrupted, for which men need to be prepared. At the same time positive measures must be conceived to reconstruct the disintegrating rural community (Ch.4) and to help develop a new community in the emerging urban area (Ch.5). It is in connection with this gigantic task of community development that Christians are to make their most important contribution (Ch.6). In this context one finds a most searching analysis of the role of laity (pp.223ff.) and an assessment of the revolutionary significance of the local congregation as a new form of human community (pp.227ff.)

Part IV, "Cultural Foundations"articulates the Christian Indian's quest for such cultural foundations as are at once truly indigenous and relevant to the emerging modern nation-state. At this point, an encounter with secularism and with renascent Hinduism as spiritual forces, is inevitable (pp.247-251). At the same time the adaptation of democratic ideas, heretofore garbed in Western terms, to more genuinely Indian terms becomes imperative (pp.252-263). Here Christians must be hold enough to work more closely with their non-Christian fellow-citizens (p.263 ff.) In so doing, Christians ought to be clear as to what contribution they can make as Christians (Ch.2) For this they need a sound theology which helps them to relate the Christian faith to the political, economic, social and cultural issues which make up their world. (Epilogue: Some Theological Issues)

This book will be a useful guide to Christians in many other countries that are undergoing a similar process of rapid social change.

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The Japan study is also available in print under the title, Common Christian Responsibility towards Areas of Rapid Social Change in Japan, and can be obtained from the National Christian Council of Japan, 2, 4-chome, Ginza, Tokyo, Japan.

GOD AND THE RICH SOCIETY

> "In the middle of the twentieth century, one may be pardoned for thinking that many Christians are retreating into their fastnesses, and abandoning the unequal struggle with the world. It appears to be abandonment and retreat, rather than the call of conviction to renewal in the desert. The call to the desert is a call to be respected; the call to a complacent pietism is more usually but the reverse of a worldly abandonment of the Gospel. It is perhaps not surprising that, whereas in America the boom in religion tends to be associated with the development of a homogeneous pattern of 'American' community living, in Britain the retreat to the purity of the Gospel takes the form of a personal pietism and a concentration and consolidation of the organizations of the churches. The dangerous tendency is the withdrawal within the churches' buildings and associations. In neither country is it more than a tendency; exceptions can be found to the trend, and there are many growing-points of constructive action. But it can hardly be denied that the characteristic temptation of our day is to give up the struggle with the world; or, if we do really live out our lives in the world, we do not struggle with it."

Thus begins the author in his thoughtful and thought-provoking "study of Christians in a World of Abundance". One is not unnaturally tempted to compare this book with The Affluent Society by John K. Galbraith (New York: 1959) and it will be extremely instructive to do so, although space does not permit us to indulge in this exciting exercise here.

What has been aptly called rapid social change has in it many excellent elements, economic growth being one of them. The author who is a professional economist and a Fellow of Nuffield College, Oxford University, takes up in this book a number of themes related to the economic problem of our day, to see in each case, 1) what is the trend; 2) what is the positive achievement or aim; 3) where God is at work in it; and 4) what we are to do to make that Will more manifest (p.19)

Christians tend to see more of a gloomier aspect of rapid social change and some may even bemoan the inevitable fact that the old and familiar, and therefore to them a stable society, being transformed into something unknown. Our author, as a competent economist and a committed Christian, is convinced - not merely on the basis of a pious hunch, but by his empirical observation and analysis of the economic growth conducted with the best academic tools available to date and from a distinctly Christian perspective - that "there are positive achievements in our world. However much sin may have eroded our aims and may turn our achievements to dust and ashes, there are some achievements on which we can build, and in which we can see God at work. God is, indeed, at work even in our failures, as much as our successes" (p.18)

This book is addressed to intelligent laymen and Mr. Munby has eminently succeeded in communicating in exceedingly lucid language the results of his solid thinking as an expert. For example, having pointed out how new in human history the phenomenon of economic progress is (pp.20-23), he proceeds to define what is meant by economic progress - in layman's language it is "a growing volume of goods and services available for people to use", and in technical terms, "a growing national income per head of population" (p.23). He does not stop at this but points out that three qualifications are necessary if this definition were really to make sense. Firstly, says Munby, "growing national income per head is an average figure, and its distribution may vary greatly without affecting the average" (this is one of the problems with which he deals at length in this book); and secondly "the increase is in fact associated with a reduction of effort in work" and thirdly, "a 'growing volume of goods and services' does not mean more of everything in proportion" (pp.23-4). Then he points out that the problem is not merely that of production but also of consumption, in which the choice of consumer is of decisive importance. If, for example, the goods and services however much increased in volume were not available for the consumer public to use and were exclusively employed by the government, could it be called healthy economic progress? (p.24)

From the above one can see that there is no slip-shod thinking in Mr. Munby's treatment of economic issues. Speaking of economic change he says that it "does not come about idly wishing it" (p.25) To bring it about, however, man cannot overlook certain principles or economic laws that govern its process. Yet they are not blind forces inasmuch as men are at the centre as capitalists, managers, labourers and businessmen. Where man's outlook is too conservative or reactionary with regard to social change, economic change is hardly conceivable. "Economic change in fact presupposes social change, and itself creates it" (p.25). From this standpoint Mr. Munby points out how important a factor the ideological system of thought is for economic change; likewise the social framework, political and administrative structure of the society, the state of economic organization itself, such as taxation policy, organization of business enterprise, property laws etc. (p.26). All these may be termed as variable determinants of economic change in that they affect the direction and pace of the desired change. Of a more essential character as factors determining both the possibility for and the course of economic change are resources, that is, accessibility to and the usability of the existing resources - in terms of a) land, b) labour, c) capital, d) enterprise, and e) combination of resources, (pp.26-30).

Throughout the book the author deals with technical problems connected with all these items as an economist but always with his eyes on the human beings involved. To him the crucial question is, therefore, "whether the rate of change, and the kind of change that occur, are such that human beings can adapt themselves to them and live humane and human lives", considering that "an expanding economy means an economy in which people are subject to changes in their work, their consumption patterns, their environments, and the whole fabric of their lives." And in this connection the problem of security looms very important for "only from within a certain stability is change possible." (pp.32-3)

Progress and security are often thought of in antithesis to each other. That it is an erroneous oversimplification becomes clear when one is helped to see how many different kinds of security there are: a) employment and job security; b) income security; c) security against having to change one's home; d) price security; e) security in consumption patterns; f) security rooted in class structure; etc. (pp.33-38). How to balance progress and security in all the varied aspects of economic life is a question to which no easy answer or a once-and-for-all kind of solution can be found. For that very reason the Christians, though pilgrim people of God on earth, must take the trouble to understand the basic principles operating in the economic aspect of human life if they are to be obedient to God while living here on earth.

This is probably enough to convey how pertinent Mr. Munby's book is to all who are in any way involved in the rapid social change study. Who can resist reading this book after glancing at such chapter headings as:

1. God in the Economic Order
2. God and Progress
3. God and Wealth
4. Fair Shares?
5. Sharing the World's Wealth
6. Conflict and Co-operation
7. Can we Control the Economic System?
   Note on 'Technology'
8. The Christian Impact

Appendix A. Christians and Economic Progress
Appendix B. The Use of the Resources of the World in Stewardship for the Whole of Mankind
Appendix C. The Two-Facing Role of the Businessman

Mr. Munby has taken a leading part in the rapid social change study of the W.C.C. as Vice-Chairman of the Department on Church and Society (1955-61) Underlying his scholarly discussion on many technical problems of economics is his Christian conviction that "property is held in trust for the good of all" (p.191)

> "The welfare state involves the assumption that everybody has, as a right, a basic minimum standard of living, and the former dependence on 'help' from the rich is rejected as degrading. We are moving into a 'welfare world', where the people of Asia, Africa and Latin America are demanding, as a 'right', what we are beginning, very slowly, to recognize as a kind of 'help' we can graciously give. It is not that the rich are not required to put their hands into their pockets, but they are required to pay in the form of taxation (i.e. help through the United Nations, the World Bank, the Colombo Plan), and not in 'charity' (i.e. surplus food donated by the United States). It is because we misunderstand the strength and persistence of the forces involved that we make this elementary mistake."

Thus seen, foreign aid programmes are put in their proper perspective.

CHRISTIANS OF THE COPPERBELT:
The Growth of the Church in Northern Rhodesia

Few places on any continent have seen such a rapid and radical social change as the Copperbelt of Northern Rhodesia since the discovery of copper ore in 1923. Few areas also have been so extensively studied. From the Christian standpoint the first full length study was undertaken in 1932 by a commission appointed by the Department of Social and Industrial Research of the I.M.C. under the chairmanship of Dr. J. Merle Davis. The commission's report was published in a volume, Modern Industry and the African (London, 1933). A quarter of a century later the Rev. John V. Taylor and Dr. Dorothea Lehmann collaborated to study how the churches were getting on in the face of the ever accelerating social change. The findings reported in this volume are in many ways not very encouraging. It is a story of failure - not of any particular individuals, but of the West-orientated organized churches - to come to terms with the reality of the dynamic change which the Davis Commission Report had called to their attention.

This volume is not a study on social change itself, but on how the churches and their organized missionary agencies have witnessed, or failed to witness, with the rapid change in the Copperbelt society. The historical section (Chs.1-3) shows how little planned strategy existed on the part of the churches, their missionary societies and for that matter the missionaries themselves, until the 1930's, although missionary work in the territory began as early as 1877 (Ch.1)

The fresh discovery of ore at Nchanga and Mufulira in 1923 brought, in a remarkably short time, a thriving modern industrial society into being, to which thousands of Africans came to work, disrupting their tribal societies. In 1924, 1,300 Africans were employed by the mines on the Copperbelt, but the number rose to 30,000 in 1930 (p.32), and "the mines provided the crucible in which the leadership of the future was inevitably to be refined and moulded" (p.33).

A number of African Christians from Nyasaland, not sent by any missionary society but quite on their own, seeing the unprecedented opportunity unfolding itself before their eyes, responded to the call, came to the Copperbelt and began the work of evangelism. With no outside assistance, an autonomous African congregation was organized at Ndola as early as 1925, followed by several in other mining compounds, under the banner of the Union Church of the Copperbelt (pp.33-35). The growth of this indigenous, self-supporting, self-governing and inter-denominational church on the Copperbelt, however, was thwarted soon after its promising beginning, chiefly by the lack of imaginative leadership on the part of several missionary societies that comprised the United Missions in the Copperbelt, organized to implement the recommendations of the Davis Commission report (pp.37-56). Except for a few pioneers in this venture of united work, neither the missionaries stationed on the Copperbelt nor the societies that sent them, were ready to accept the Union Church of the Copperbelt as the Church or knew that they were dealing with a new African man in an emerging new Africa. Many of the problems which are making the Copperbelt a turbulent area today have their roots in this past history.

The section on social change (Chs.4-6) consists of a series of sketches of people caught between the new and the old cultures - the African as a wage earning urban industrial worker, who still keeps one foot in the old tribal society. "Even the educated man feels that he is a victim of the moral conflict between village standards and town ambitions" (p.88). Tension is most acutely felt in marriage and family relations, the bulwark of both African culture and Christian morality and yet the Church has not dealt with this problem adequately (pp.110-118) An African clergyman's question still remains to be answered: "We have been converting people to Christianity, but have we been forming a new Christian society?" (p.109).

The next section, "The Church and Politics" (Chs.6-8) portrays with insight the African's struggle to assert his adult manhood under the pressures of history and the highly organized vested interests of the European community in their midst:

> "The growing self-awareness of the Africans as Africans, accelerated by the gathering of many tribes as a proletariat in the new industrial agglomerations, has been focused mainly upon three objectives, one negative and two positive: the resistance to political federation, the achievement of African self-expression, and the winning of the right to advancement in industry. All three are aspects of the same social struggle and have been so intertwined as to be historically inseparable." (p.122)

Here we learn why Africans are opposed to the Federation (of Rhodesia and Nyasaland); why even the term "partnership" is unacceptable to them; how the advanced, 'white collar' Africans are suspect by the ordinary workers; and how the churches generally are identified with vested European interests (Chs.6-7). The Church has so far been incapable of breaking through this frame of mind of the African people because, for one thing, the Church itself has for too long been a racially divided institution (Ch.8). A racially divided Church is not only morally and theologically indefensible, but sociologically untenable, for

> "The situation in the Copperbelt does not in fact present two separate traditional cultures existing in parallel but one emergent cosmopolitan society in which members of the two races are inextricably inter-related in a variety of ways. If a whole Church is to respond to this total situation, it can do so only as a single fellowship embracing both races." (p.198)

The section "Some Independent Churches" (Chs.9-11) gives a brief description of three outstanding samples of the so-called African "separatist churches", which may be "the other side of the coin" of the West-orientated churches' failure to become relevant to the acute need of the African people caught up in rapid social change.

In the final section, "The Meaning and Vitality of the Church" (Chs.12-13), one is brought face to face with the inadequacy of the past performance of Christianity in this area. It has not taken seriously the radical change which the African society is undergoing nor has it fully appreciated the tenacity of the African's traditional religious outlook. It is said that "the attitude of many African Christians towards the variety of churches is surprisingly tolerant and uncommitted" (p.274) and,"the Bantu world-view appears to contain no distinction between a natural and super-natural order of being; even among those Africans who have adopted Western categories of thought, there are many who cannot fully accept the divorce between heaven and earth" (p.275). The Church must discern what lies behind these and many other disturbing findings which are presented in the last two chapters. African Christians are often criticized (not by the authors of this book), that "their Christianity is only skin-deep", which, however, may be retorted by a question more embarrassing to their critics who introduced Christianity to them: why has it not been otherwise? And this question may find some disturbing answers in the prevailing pattern of "Worship, Doctrine and Ethic" of the African churches (Ch.13).

The special value of this book lies in its faithful reporting of the present situation of Christianity in the Copperbelt in the light of its historical background and on the basis of the painstaking interviews conducted by two competent researchers. It points to the need for a further study, most desirably a corporate study, on a number of crucial issues to be undertaken by a group of Christians who themselves are living, working and dying on the Copperbelt. Such a study might well be done after the pattern of the India study (see Christian Participation in Nation Building). For in this book Christians of the Copperbelt are interviewed and talked about, and their views are faithfully reported, but their own voice based on their own self-understanding cannot be heard.

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Of the Rapid Social Change studies in Africa the following reports are available in print:

Liberia: Changing Liberia, A Challenge to the Christian (121pp)
obtainable from United Christian Fellowship Conference,
c/o Y.M.C.A., Monrovia.

Nigeria: Christian Responsibility in an Independent Nigeria (126 pp.)
obtainable from the Christian Council of Nigeria,
P.O. Box 161, Lagos.

South Africa: Common Christian Responsibility in Rapid Social Change
obtainable from Honorary Secretary, Continuation Committee
of South African Churches, P.O. Box 97, Johannesburg.

Kenya: Social Prerequisites for Economic Development in Kenya
by Marion Forrester, Institute of Social Studies,
The Hague, Holland, 1962

CHURCH AND SOCIETY

In the wake of the Rapid Social Change Study conducted by a special commission of the N.C.C. of Japan, Prof. Endo of the Central Theological School (Anglican) in Tokyo, published this thought-provoking book. In it the author is grappling with the task of formulating a Christian concept of society as a first step towards building a Christian society, which he believes is the most pressing task confronting the Christian theology today.

Prof. Endo's theological struggle stems from his keenly felt sense of the irrelevance to contemporary Japanese society of the theological systems developed in the West, both in the Catholic and Protestant churches. Japanese society today is a basically different society both from what it was in the pre-Meiji period as well as from Western society past or present. Japan is in transition from a hierarchically structured feudalism to a demoeracy in which "every citizen earns his living by his own labour". Traditional Christian theology therefore does not give adequate guidance to the Japanese Christians who are living in this transitional situation nor can it be expected to be of much help to those who will be living in an eventually emerging new Japan.

The author challenges the widely held assumption that the Bible contains in it a direct and sufficient answer to the question: what ultimately is the Christian responsibility to society? In the New Testament one finds no serious concern for social structure or its reform. What is found is an ethic of love based on a communal ethic, but no social ethic or ethic of justice, let alone ethic of social reconstruction. Society as such was of no concern to the primitive Christian, including Jesus himself, because of their Apocalyptic-Eschatological view of the world. In this connection Prof. Endo makes a critical assessment of the major types of contemporary theology in Europe, Britain and North America (Ch.2) and points out how urgent a task it is for the Christian to establish a system of social ethics related to, but different from, the communal ethics of the Bible (Ch.3).

The world of the Bible was one which was soon to pass away and therefore neither its structure nor human relations therein were an object of serious concern. There was nothing more for the Christian to do but to love one another and thereby be reconciled to God,or to be more Biblical, to demonstrate that they were reconciled to God by community life based on mutual love. The modern Christian, however, ought to be emancipated from the Apocalypticism of the first century and take more seriously both the structure of the society in which he lives and the question of social justice. Here Apocalypticism and Eschatology must be clearly distinguished one from the other. Apart from the paradox of Eschatology which proclaims that the Kingdom of God which has once come in Christ, is yet to come, there can be no Christian ethic, but the Apocalypticism of the first century is no longer tenable today.

Christian theology in the West, the author argues, was developed within the context of the Constantinian pattern of Christendom, in which the Biblical outlook of Eschatology as well as Apocalyticism was all but forgotten and the Church and State (or organized society of men) were identical or undistinguishable one from the other - either in terms of the ecclesiastical state (e.g. Caesaro-Papism) or the state church (e.g. Papal state). Theology has made all sorts of attempts to justify this pattern of church-state relationship without questioning its validity by utilizing various theories of natural law - i.e., either the Church was to rule the state or the state itself become a church, in order to realize a Christian society! That such is an impossible illusion in today's pluralistic society is beyond dispute. The Church today, Catholic, Orthodox or Protestant, whether in Europe and the Americas or Asia and Africa, must rediscover herself as - sociologically speaking - a "voluntary group" or a "free church" in contrast to the state church or established church. In this respect the experience of the American churches must be given much more positive theological assessment than the European theologians have so far given.

The modern society which is coming into being as a result of rapid social change subsequent to the Industrial Revolution, is a society in which geographical boundaries, class differences, racial, cultural and national distinctions will have increasingly less meaning as determinants of man's value. It will be a global structure made up of innumerable human communities, each in a constantly fluid state, but functionally hanging together. It is a society in which everybody has to prove his worth by the function he performs, which, however, is not pre-determined for him by birth, as in the pre-modern society. That is to say, each person has to prove himself in order to be given a niche in society where he can legitimately earn his living. And the kind of society which the Christian should strive for is one in which everybody has equal opportunity to do just that without disrupting its peace and order. Social justice, therefore, will be nothing but an empty concept unless it is conceived in relation to the equality of opportunity to work in freedom.

The author proposes that the apocalyptic-eschatological ethic of the New Testament, i.e., communal ethic of love must be transformed into a social ethic of justice and suggests that for this task a critical review of the traditional notions of law and, more especially, that of natural law, is of crucial importance. This is deemed to be the best way to deal with the problem of man's reason in relation to his faith which is evoked in him in response to divine revelation. Without doing this, neither Christian anthropology (theology of man) nor Christian sociology (theology of society) will be possible. So Prof. Endo devotes the two chapters which constitute the main burden of the book to his critical study of a) concepts of law in the pre-Socratic Greek philosophers, Plato, Aristotle, Stoic, the Hebraic thought and St. Paul (Ch.6) and, b) concepts of law prevailing in the Primitive Church, the Medieval Church, Gratianus (Decretum), Thomas Aquinas, Marsilius of Padua, the Catholic Church at the time of the Protestant Reformation, Luther, Calvin and English Puritans (Ch.7)

The author's concern is the formulation of a Christian concept of society. Society with its dynamic process and complex structure is governed by sociological principles which one might call a "natural" law of society. The author's position is that no "theology of society" can be formulated by immediately combining Biblical study and social analysis. There ought to be much more vigorous dialogue and collaboration between theologians and social scientists.

It is at this point that the author stresses the importance of Natural Law. For the problem of Natural Law is ultimately the problem of Reason, and the place which Reason occupies in the social life of man. That Reason, though having nothing decisive to do with man's salvation, has an important role to play in man's life in society, is fully recognized by all the philosophical and theological thinkers cited above. On this one point they are all in agreement.

From this the author goes one step further to say that in a theology of society the place and role of human reason must be thoroughly re-examined. For the Christian must of necessity encounter the non-Christian in the society in which they live and work and in this encounter reason along with justice constitutes at once a common ground on which both of them stand and a dividing line that separates them from each other. For this very reason a sound theology of society requires a profoundly Christian understanding of reason, justice and law. Without it the Christian cannot enter into a meaningful dialogue with the non-Christian at all, for dialogue ought to mean a two-way communication between parties standing in dialetic tension one with the other, and the parties involved must be fully aware that they partly differ from and partly agree with each other.

One cannot help wishing that the author would have stated, even in the briefest summary form, the concepts of society based on Shinto, Confucian and Buddhist "theologies", as well as modern post-scientific secularism and Marxism, both of which are prevalent in Japan and seriously challenging the Christians there. Such a demonstration of his thesis would have made this book even more persuasive. Prof. Endo says in his introduction that this is no more than a preliminary attempt towards a more comprehensive theology of society, which in his opinion can best be formulated through a corporate enterprise shared in by theologians, social scientists and other Christian laymen. One hopes that this book may soon be made available in one of the official ecumenical languages to serve as a working document for a theological dialogue between the older and younger churches as well as a dialogue between theological and other disciplines.

CONTINENTS ON THE MARCH

For the past several years the Department of Laity of the World Council of Churches and the World Student Christian Federation have jointly sponsored at the John Knox House, Geneva, (Students Centre established and run by the Board of Ecumenical Mission and Relations of the United Presbyterian Church, U.S.A.) seminars with African students in Europe and more recently, with Asian students in Europe. At every seminar one of the most oft-repeated complaints of intelligent Christian students, mature enough to be doing post-graduate studies in Europe and the United Kingdom, is that the true conditions of African and Asian countries are not accurately known by most Europeans. In this connection missionaries on deputation are blamed for often not being truthful enough in their presentation of the situation of the country from which they are on leave,and of sometimes even distorting the true situation by unduly exaggerating strange elements in the mores of the indigenous population for the purpose of arousing among their audience the "human interest" in the missionary work for which more vigorous support is desired.

It is high time that the intelligent Christian public in the West was given a more accurate and up to date account of what is happening in Africa and Asia. The trouble, of course, is that the pace of events is so fast that this job cannot be done very easily. What is possible, and is urgently needed, is a concise presentation of where Africa and Asia are at, how they have arrived there, and in which direction they are moving. In other words, responsible people in the West are entitled to know in what kind of a world the contemporary African and Asian are living and what their frame of mind is as they are confronted by many unprecedented problems, most of which are not really of their own making - in short, the mood and posture of the modern African and Asian.

In this respect the book by Mrs. Thunberg, first published in Swedish and now available in German, is most useful. As the social secretary of the Swedish Ecumenical Council, Mrs. Thunberg has been responsible for organizing a national study on the Christian responsibility in areas of rapid social change, in which member churches of the council and other Christian bodies in Sweden, including the Swedish SCM participated. The book shows that extensive use was made of practically all the literature produced by the study groups in Africa and Asia as well as by the W.C.C's Department on Church and Society in the course of the Rapid Social Change Study, 1955-59.

The continents of Africa and Asia are viewed primarily as lands to which the churches in the West sent missionaries preaching the Gospel of Jesus Christ, lands which also the Western powers colonialized and which Western technological and industrial civilization both explpited and developed. All these forces worked together for over a century to usher in the new era now dawning in Africa and Asia, which ought now to be seen as developing, not under-developed lands. This is the basic assumption underlying this volume.

In the first six chapters are discussed several crucial phases of the development the Afro-Asian world is currently undergoing: 1) Political change, 2) Nationalism, 3) Race problems, 4) Population explosion, 5) Structural change of the rural community, and 6) Technical revolution. These are all legacies of Western colonialism (political, economic and religious). Judging from its consequences, Western colonialism in its totality has neither been all bad nor all good Genuine aspiration towards a democratic form of government replacing the tradition rule by tribal chiefs, or the burning desire to assert national self-hood and autonomy could not be fully appreciated other than as a result of colonialism.

On the other hand, by its inherent authoritarianism and paternalism undergirded by the assumption of cultural supremacy of the white race, colonialism has left behind it built-in racial tensions within the now developing social structures, in terms of different wage scales, separate residential areas, discrimination in employment opportunities, etc. according to the racial differences. The population explosion is a phenomenon in which blessings of medical science and health services are mixed with the curse of racial discrimination. This is especially conspicuous in Africa which, as a whole, is under-populated except in areas arbitrarily designated as "native reserves" in which population explosion is a pressing problem.

Africa and Asia are now undergoing a total structural change of society especially in the rural areas. Predominantly agrarian until very recently, to most of the newly emerging nations in Africa and Asia, development means industrialization, which in turn means a radical shift in the ratio of population between urban and rural areas and the resultant change in the pattern of human and community relations everywhere. Such an overall change can only be understood as a technological revolution, for human society is no longer based on naturally determined relationships (such as kinship or geographical proximity of habitation) but increasingly on man-made infra structures and functional relationships among people. It goes without saying that these changes affect considerably the traditional patterns of marriage and family relations.

How are the Christian churches to respond to such a radical transformation of the Afro-Asian world? In chapter 7 the author traces the history of Christian social concern on a world-wide basis beginning with James S. Dennis' Christian Mission and Social Progress, (3 Vols. New York 1897-1906) as a sort of precursor of the series of ecumenical conferences that were to follow Edinburgh 1910, missionary, life and work, faith and order, through Amsterdam 1948 and Evanston 1954 until the present date. The book concludes by giving a survey of the recent trend in the ecumenical theological thinking grappling with the theological conception of the "responsible society", which has been the key concept since Amsterdam 1948 in studying the social responsibility of Christians.

This book is intended for Christians in the West. In it they can hear what responsible African and Asian Christians are thinking and saying about their own situation and see what the ecumenical movement is doing to reorientate Christians in the West to the contemporary Africa and Asia through the churches and missions which continue to carry on the Christian ministry of world-wide service and evangelism.

May this book soon be available both in French and English.

CONTINENTS GROW TOGETHER

This collection of essays is primarily for the purpose of giving better information to Christians in Germany on changing situations in Africa and Asia. The editor sets the tone with the following two questions, "Is there a religion in the world which by its very nature is open for new developments? Should not such an openness for the things to come belong to the marks of the Christian faith?" To answer these questions the social and human implications of industrialization have been studied from various angles by fifteen different men from Europe, Africa and Asia. Their names and the topics on which they write are the best indication of what this book is like:

Prof. Arthur Rich, Zürich, on technology and its dynamics in industrial development.
Prof. Takenaka, Kyoto, on the conflict of technology and the traditional culture in Japan.
Mr. Prasanta K. Das, India, (at present on the staff of the International Labour Organization, Geneva) on new tasks for the management in areas of rapid social change.
Prof. von Oppen, Marburg, on changes in management in Europe and North America.
Mr. Tulatz, Brussels, on emerging labour unions in Africa.
Prof. Hoffmann, Halle/Saale, on agriculture in an industrial society.
Mr. Makulu of N. Rhodesia and resident staff of Bossey, Geneva, on the influence of industrialization on the family structure in Africa.
Mr. J.C. Kamau, Nairobi, on the problem of leisure time in developing African industrial centres.
Prof. Wurzbacher, Kiel, on leisure time as a problem in an industrial society as such.
Mr. Satake, Japan, presently at Heidelberg, on tradition, modern culture and evangelism in Japan.
Mr. M.M. Thomas, Associate Director of the Christian Institute for Study on Religion and Society in India, on the influence of industrial development of a democractic order.
Dr. Kiano, Nairobi, on industrialization and nationalism.
Prof. Scheuner, Bonn, on influences of industrialization on international relationships.
Bishop Newbigin, London, on missions under the condition of rapid social change.
Klaus von Bismarck, Köln, on hindrances and opportunities for evangelism in a highly industrialized country in Central Europe (Federal Republic of Germany).

The above mentioned question came to him, says von Bismarck, in a very specific way during a visit to Istanbul. The Church, once expanding its life to that city, the ancient Constantinople, and through this metropolis to almost all parts of the then known world, is at present, in his words, little more than "a museum", showing all the marks of ordinary religions, namely the marks of a static institutionalized being. This book is an attempt to demonstrate that

the Christian faith possesses the vital power to meet the problems of the dynamic world. Says Lesslie Newbigin, "We have to play our creative rôle within the present revolutions as servants of all men", and everyone of the contributors of this valuable book makes this rôle clear in respect to many a concrete task in our unifying industrialized world.

This is a useful book for study groups on the central theme of rapid social change in to-day's world, and especially as a starter for realistic ecumenical conversation between Christians in the Western world and Christians in the Afro-Asian world.